A MORAL AND PITIEFVL COmedie, Intituled, All for Money.

Plainly representing the maners of men, and fashion of the world nowe adayes.

Compiled by T. Lupton.

The names of them that play this Comœdie.

Theologia.	Money without learning.
Science.	All for money.
Arte.	Neyther money nor learning.
Money.	Moneyles and friendles.
Ambition.	Gregorie gracles.
Christus helpe.	Moneyles.
Pleasure.	Williamwich the two prest.
Pride for pleasure.	Nychol.
Sinne.	S. Laurence.
Swift to sinne.	Nether Crooke.
Damnation.	Judas.
Satan.	Diues.
Sathe.	Godly admonition.
Gluttonie.	Verde.
Learning with money.	Humilitie.
Learning without mony	Charitie.

AT LONDON.
Printed by Roger Warde and Richard Mylles dwelling at Temple Barre. Anno. 1577.

The Prologue.

What good gift of God but may be mistaken?
May what good thing riches but to euill is applyed
How owe is the Scripture with many abused
With mouth it is talked, but with liuing denyed.
What iewel it is the iust haue well tryed
For if that be a Iewell that comforteth in care
Than this is a iewell of other most rare.
It is the consolacion of the repentant sinner
It is the chiefe comfort of Christes persecuted
The faithfull and wronged person haue therein pleasure
The penitent which are with pouertie oppressed
Thereby are made richer then the couetous and wicked
For it is our Euidence of all our ioye and saluation
Whereby we are certified that Christe hath payd our ransome.
Thereby many godly sciences necessyll be studied
Whereof the bodie hath onely the fruition
As the Physicall arte whereby the sicke are cured.
Musicke through whose harmonie the minde hath consolation.
Cosmographi which describes the countrie, citie and Nacion.
Geometri, through whose subtill arte and measuring
At this day there is much costly and sumptuous building.
The pleasant science of Astrologie wherby Gods wonderfull workes
Are rather to be marked then mused on, or merualed:
Which arte is not hidde from the Saracens, Paganes and Turkes
Whereby such starres and heauens they may knowe were not created
But by a mightie God, whose name for euer be honoured.
And the mooning of the Planetes to be learned very strange
With the swifte course of the Moone who monethly berpes her change.
Yet all other sciences with these before related
Shall vanishe as the smoke, and be nothing at length.
Yet heauenlie Theologie, Gods worde before declared
Hath bene, is nowe, and euer of such force and strength
That though heauen and earth perishe, as Christes wordes meaneth
Yet his worde shall abyde and remayne for euer:
The following wherof God graunt we endeuer.
Notwithstanding Epicures and belly goddes so swarme
Fareed, and flowing with all kinde of euill
That they feare not to doe any kinde of harme
So much they fauour their father the deuill
The Scripture is taken with them as no Iewell
Their mindes are so much on their riches and goods
That the learned they esteeme lesse then fooles that wear hoods.
But if the learned be riche, then be they esteemed:
Not for their learning but for their goodes sake.
Such power haue riches and money obteyned
That the riche are helde wyse, the poore fooles in the lake
God giue them grace not so much on goodes to make:
Diues me thinkes might be to them a warning.
For pleasure therein, lyeth nowe in hell burning.

What mettayle is this money that makes men so mad?
What mischiefe is it thereby is not wrought?
What earthly thing is not therefore to be had?
What hath bene so loued but money hath bought?
What vertue or goodnes of vs so much sought,
Who doth not wishe for money, and that euery day:
I would I had thus much money eache one doth say.
Howe many for money haue bene robbed and murthered?
Howe many false witnes and for money periured?
Howe many wyues from their husbands haue bene enticed?
Howe many maydens to folly for money allured?
Howe many for money haue spirites and deuilles coniured?
Howe many friends for money haue bene mortall foes?
No mischiefes for money then I can disclose.
Howe many Kings and Princes for money haue bene poysoned,
Howe many betrayers of their countrey for money euery day,
Howe many with money from true iudgement are led:
Did not the prophete Balam curse gods people for money?
Did not Iudas for money his master Christ betraye?
Wherof he had no ioye, when he the same had done,
But like a damned wretch honge him selfe full soone.
One asked Diogenes why golde did looke so wan:
No marueill said he it is though he so pale doe looke,
For euery one layes wayte to catche him if they can.
Fewe will take the paynes to catche holde on gods booke:
Money ill vsed is the diuels snare and hooke,
Whereby many are brought to endles damnation:
But the godly doe bestowe it to their saluation.
Syer is the good gift and creature of God,
Whereby we may do good and also wickedly:
We may warme the poore therewith as charitie hath vs bode,
And also seeth the meate wherewith to feede the hungrie:
We may keepe houses therewith, as many haue done truely:
And we may cut our necessaries and meate with our knyfe
Wherewith many haue cut their owne throtes & bereued the of their life.
Thus the creature of God is not euill of him selfe,
But through our misuse from good to euill conuerted:
Euen so money ill vsed is a most wicked pelfe.
And also as good where well it is, bestowed.
Let all people take heede lest it of them be hoarded:
For at the last day against them it will witnes,
And then that they had not done it, to late for to wishe.
And because that euery man of money is so greedie
Our Authour a pleasant Tragedie with paynes hath now made,
Whereby you may perceyue, All thing is for money:
For Omnia pecunia effici possunt, as in Tullies sentence is said.
In hearing vs attentiuely we craue but your ayde,
Beseeching God, the hearers that thereby shalbe touched,
May rather amend their faultes, then therewith be grieued.

The ende of the Prologue.

Theologie commeth in a long ancient garment like a Prophet, and speaketh as doth Salomon.

Theologie. WHat felicitie can man haue more then in me?
Wherein ought he to haue more ioye and consolation?
What thing will make his conscience more quiet to be
Then to studie that thing which is his saluation?
I passe all the Sciences, it needeth small probation:
And if you be desirous my name for to knowe,
Theologie I am called the knowledge of Gods lawe.
But who doeth not studie me chiefely for lucre and gayne,
And also thereby to haue riche and easie liuing:
But who to preache poorely in studying me is fayne,
And thereby to saluation the sinfull wretch to bring.
May they had rather to be payed here then to abyde gods rewarding:
But such do not remember or beleeue Daniel
Saying, The conuerting of a soule shall shine aboue the Angels,
So manie would not studie me but for money
And thereby to liue Lordly and in wealth:
The Bishop, the Priest, and the Doctour of diuinitie
Would giue ouer their studie, not regarding their soules health,
And vse some other things, for as it appeareth,
The artificer doeth leaue his arte and occupying
And becomes a minister for money and easie liuing.
Such as do studie, hauing liuing by me,
Ought to be a lanterne and a spectacle to other,
Wherby they may be allured all sinfulnes to flye:
But many of them doe vse an vnchristianly order,
For money they will handle full cruelly their neighbour:
Is not this an hinderance to the knowledge of Gods worde,
Without they amend, God will strike them with his sworde.

Here commeth in Science clothed like a Philosopher.

Science. Manie doe embrace and studie me dayly:
But will you knowe why, and also to what ende,
Forsooth for great liuing, and also for money:
Not to helpe the needie therewith they do entend,
But vainely on their carkasses to consume and spende.
And the rest to reuenge malice wickedly they do spare:
Thus to liue at pleasure is their delight and care.
But the most parte care not for me, neither me regarde
So much they are led with the blinde loue of money:
Vile money before science and knowledge is preferd.
All good science and knowledge I represent truely,
which doeth heale the minde, as medicines do the bodie

Quemadmodum corpus medicina, sic animum curat Philosophia
Et vita sine literis, mors est, & hominis sepultura.
What worthie Theologie I am glad to see you heare,
I must needes confesse you are my head and peare,
For as man through me hath necessarie living
Euen so both body and soule to heauenly ioyes you bring.

Theologie. Ey your argument from mine doeth not much disagree,
For nothing is almost done vnlesse it be for money,
For the wicked riche man and the louer of money
Regarde but for gayne neither you nor me.
Terence the vnlearned briefly describeth
Homine imperito nunquam iniustius
Qui nisi quod ipse fecit, nihil rectum putat:
So they haue money they care not for vs a gnate.

Arte commeth in with certeyne tooles about him of diuers occupations.

Arte. Artes bonæ vbique sunt in præcio, nec possunt à fortuna eripi,
Good artes are euery where esteemed, and had in price
And can not be taken away by Fortune truely.
My name is called Arte, wherein is vsed much vice:
All occupations and artes which daily nowe are wrought
By me are represented throughout the whole earth,
Euerie one for money me daily haue sought:
And all for priuate gaine as plainly appeareth,
Who doeth embrace me, thereby to suppresse death,
For a common wealth lewe vse me in deede
And to bring vp their housholde godly, and the poore to feede.
What husband man is he that abates the price of corne?
May he rather buyes and keepes his owne in store.
Many marchant man that is right simple borne,
With vnsaciable gaines encreaseth more and more:
He will not abate his price for helping of the poore.
Who will not preuent his neighbour with buying things ouer his head.
All this is for money, so that loue and charitie are dead.
But doo I not see here the most worthie Theologie,
And also Science, and knowledge next him in degree?
To vs you are welcome Arte most necessarie

Science. No good order till the lande can be without vs three.

Theologie. Euen as I at the first lamented the inordinate loue
Of money which nowe of euerie one is esteemed,
The same to be to true, you both I haue heard prone.
O Judas, Judas, thereby thy sele shall damned:
Thou haddest bene better money neuer haue handled,
And also such as haue had in money their consolacion
Without the mercie of God shall haue euerlasting damnacion.

Science. ¶ Diues vir bonus, a preatie saying and true,
The riche man is seante good, this is the meaning:
And money maketh pleasures, this sentence doth shewe

Pecunia effectrix multarum & magnarum voluptatum.

Arte. ¶ And againe it is written the seconde de finibus,
Pecunia voluptatis perimitur maximæ,
The meaning wher of I may thus discusse
Most great pleasures be brought forth for money:
Then if money bring pleasure, pleasure brings forth sinne
And sinne bringes damnation vnlesse Gods grace we winne.

Theologie. ¶ Well, seeing euerie one is so farre out of frame.
And giues them selues so much to the loue of money,
Let vs walke as we ought in praysing Gods name.
Beseeching God to sende them his fauour and mercie:
O Lorde bless thy people from euerlasting miserie.
Christ had but twelue Apostles and one betrayed his master,
Euen Judas, the bagge carrier, for money he playde the traytour.

Science. ¶ According to your godly will I am content likewise,
Let vs not with money commit (O Lord) any vice.

Arte. ¶ And as you both haue sayde, I am pleased therewith:
O Lorde keepe thy people in thy faith, loue and trueth.

¶ *These three going out, Money commeth in, hauing the one halfe of his gowne yellowe, and the other white, hauing the coyne of siluer and golde painted vpon it, & there must be a chayre for him to sit in, and vnder it or neere the same there must be some hollowe place for one to come vp in.*

Money speaketh. Hoyghe, hoyghe for money, more sweeter then honye:
who will not for me take payne:
Each Lord and Knight for me will fight
And hazard to be slaine.
I warre of such force that no earthly corse
But embraceth me out of measure:
The Doctor, the draper, the plowman, the carter
In me haue their ioye and pleasure.
Money is my name, all ouer is my fame:
I dwell with euery degree:
Though great be their liuing, yet can they do nothing,
without the presence of me.
Many for my sake worke while their hearts ake,
Yet neuer thinke them selues wearie:
The Smith and the Shomaker, the minstrell, the dauncer
With me will drinke and be merie:
But the churle and the couetous of me are so iealous
That I can not get out of their sight.
But the Seruing man, the spender, the vsurer and the lender
Doe sende me abroade day and night.
I am worshipped and honoured, and as a god am esteemed:
Yea many leues me better then God.
No sooner come I to towne, but many bowe downe

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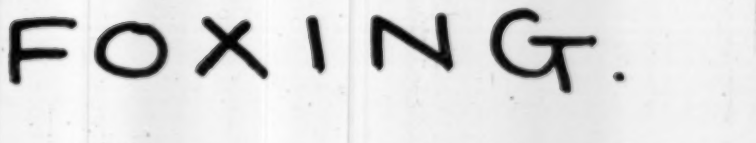

And hazard to be slaine.
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Yea many le ues me better then God.
No sooner come I to towne, but many bowe downe

And comes if I holde vp the rodd.
What neede I further shewe that euery one doth knowe.
I doe but waste my winde,
For seruants and prentises will priuily robbe their maisters,
To me they haue such a minde.

Here Money sitteth downe in a chayre, and Adulation commeth in and speaketh.

Adulation. O worthie Money, thine absence hath bene long,
My sorrowe in thine absence can not be spoken with tonge:
For you money is onely the payne I doe take,
Would I flatter or dissemble, vnles it were for your sake?

Money. What Adulation or flatterie more welcome to me
Than any man this moneth that I did heare or see.
A true saying no doubt, Blandiloquio nihil nocentius,
Then fayre speaking or flatterie nothing is more pernicious.
Nemo suam turpitudinem perspicit, sed sibi quisque adulator est.
No man, to see his filthines is prest,
But euery one to him selfe is a very flatterer,
And thou wilt flatter also to haue money for thy labour.

Adulation. Doe you thinke I will flatter or fayne any man,
Vnlesse for your sake? nay, beleeue me than.
Such as loue them selues, and loue their owne wayes best,
Must needes be flattered therein, and then they be at rest.
They must be holden vp, and flattered in their euill,
And for you I care not howe many I sende to the deuill.

Here money faineth him selfe to be sicke.

Money. O the, what payne is this that I feele at my heart,
My payne is as great, as though I were smitten with a darte.
What ayles me, what ayles me thus sodenly to be sicke?
I thinke I shall die without remedie of phisicke.

Adulation. Be of good cheere Syr, of this I am sure,
You cannot die so long as the worlde doeth endure.
Come hether Mischieuous helpe, Money is almost dead,
Come quickly in the mischief, and helpe to holde his head.

Mischieuous helpe commeth in.

Mischieuous helpe. What neede you call thus hastily, vnlesse you had more neede?
Money may be sicke, but he will neuer be dead:
But to helpe at a mischiefe I am as quicke as the best,
O my lorde and maister to helpe you I am prest.

Money. Welcome Mischieuous helpe, I was neuer so sicke before,
Helpe to holde my stomacke, I swell more and more:
I must either vomit, or else I shall burst in two,
What wicked disease is this, that troubleth me so?

Mischi. help. None can make me beleeue it is any thing els,
But Pleasure, the occasion that thus your belly swelles:
You are so fraught with pleasures that I doe perfectly know,
You will neuer be in quiet till he be rid from your mawe:

Therefore prouoke your selfe to vomit him quickly,
And then you will be at quiet, euen by and by.

Money. ¶ Nowe I beleeue truely that pleasure is the occasion
Of all my great sickenesse, maladie and passion:
Therefore as thou hast said certaine and true it is
For money bringes all pleasures that any can wishe.
Nowe I will assaye to vomitte if I can,
Therefore either of you playe nowe the prettie man.

Adulation. ¶ Let him holde your head, and I will holde your stomacke,
And I hope with speede you shal haue very good lucke.

Here money shal make as though he would vomit, and with some fine conueyance pleasure shal appeare from beneath, and lie there apparelled.

Money speaketh. I hope he is comming, for I feele him at my throte,
Great sorowe, payne and griefe it is to me god woote:
I would not for all the worlde be in such paynes agayne,
To many as loues me of him wilbe glad and fayne.

Pleasure. ¶ I must needes take money for the father of me pleasure,
The most parte I am sure will loue me out of measure.

Money. ¶ Well my sonne, well forget not to do thy feate,
I must needes get me hence, my paynes do make me sweate.

Adulation. ¶ Money is to me such a sure friende,
That seeing he is gone, I will not tarie behinde.

Pleasure. ¶ In what case were the worlde were it not for money
Without loue and pleasure better be dead then alyue:
To liue like dome goddes who would not be wearie?
To satisfie mans nature with pleasures I can contriue,
But I contemne them at this time and howre,
Hawking and hunting, shouting and fishing,
Eating and drinking, dyeing and carding,
Riding and running, swimming and singing,
Daunting and leaping with all kinde of playing,
Banketing with fine meates, and wine of all sortes,
Dallying with faire women, with other kinde of sportes:
All fine apparell that makes the heart ioye,
With musicall instruments, both with man and boye.
Thus no sporte or ioye wherein man hath solace
But I doe contemne them, though money bring them to passe.

Mischiefe uous helpe. ¶ You say true Pleasure, no tong can expresse,
What comfort and ioye in you contayned is.

Pleasure fames him selfe sicke, and speaketh sitting in a chaire.

Pleasure. what thing is this that makes me thus to swell?
I promise you euen nowe I was perfectly wel:
I am in a strange case what euer the matter be,
There is no other way but shortly I must dye.

Adulation. ¶ There wil none beleeue I dare ieoperd my handes,
That pleasure shall die so long as the worlde doth [illegible]

B 4. Money

Therefore take no care, nor yet lament or mone,
For sodenly it came, and sodenly it wilde gone.

pleasure. ¶ I am neuer able to abide it if it last long,
I frie in my fittes the paynes be so strong.

Adulation. ¶ Euen as you were the occasion of the sickness of your father,
So is your sonne Sinne to you I am suer:
So that you would I thinke be soone eased of your paynes
If you could auoyde sinne from you by anie meanes.

Pleasure. ¶ None in the worlde I thinke could gesse better.
For as Money is to me, euen so am I Sinnes father:
Therefore to be at ease and to be ridde of that lobber,
Helpe nowe all my friends for loue of money and pleasure.

Here commeth in Prest for pleasure.

Prest for pleasure. ¶ I cannot chuse but helpe, you haue so coniured vs nowe,
For Money and Pleasure none but will take paynes I trowe:
He is not worthie to liue I make god a vowe,
That will not worke his hearte out for both you.

Pleasure. ¶ Ohe, helpe, helpe quickly, I neuer stoode in more neede,
I am so full of sinne I shall burst without quickespeede.

Here he shal make as though he would vomit, and Sinne being there shalbe conueyed finely from beneath as pleasure was before.

Sinne. I was afraied of nothing but onely of my dagger,
Least in the time of my birth it would haue sticked my father,
And then for my grandfather feare would haue cared:
If you my father Pleasure had bene slaine or killed.
Yea mary Syr nowe my thinkes I am more at libertie,
I could not once turne me in my fathers belly,
My father neede not care in what companie he doeth eate,
I haue made his throte so wide he can not be choked with meate.

Pleasure. ¶ Although my paynes were great yet nowe I may be glad,
That I haue to my sonne such a pretie fine ladde.

Sinne. ¶ If I be nowe a ladde, what be you than?
I boye of my age will neuer make man:
And although I be yong yet am I well growne,
No childe of lyke yere olde is so bigge in all this towne.

Pleasure. ¶ Well my sonne Sinne according to thy nature and name,
All that loues money and me see that you do frame
To all sinfull liuing and al other wickednes
I neede not bid thee for I knowe well thy goodnes.

Adulation. ¶ I haue euer to you Pleasure borne such loue,
That to departe with you my heart doeth me moue.

He to Pleasure and Adulation goeth forth.

Sinne. ¶ He hath as much neede to bid me do this,
As to make a dogge hold vp his legge when he doth pisse:
And as Sinne is the childe of pleasure in euery nacion,
Euen so my sonne and heyre is endles damnacion.

Prest for pleasure. ¶ By the masse I care not what sinne I commit

So

So that thereby I may purchase pleasure and profit.
It is a hard thing that I would not do for money,
I would cut my fathers throte if I might get money thereby.

Sinne. That is my hope that I neede not teache thee more,
Or euer he haue money he committeth sinne before.
Out alas masters, what thing is in my bellie?
Such paynes as these will quickly make me swearie:
Who, who is able to abyde this griefe or paynes,
Euen nowe in my bellie, but nowe in my raynes,
Nowe in my buttockes, and nowe at my heart,
The paynes are so great that I suffer grieuous smart.
I holde twentie pounde it will turne to the gowte,
Euen nowe at my heart and nowe at the sole of my foote:
Out alas my necke, my sides, and my backe,
Out alas, my head asunder beginnes to cracke.

Prest for pleasure. I pray you Sinne be quiet and be content a whyle,
For I doe thinke verely your stile you do beguile:
Your paynes are none other I dare be bolde to saye
But onely Damnation whereof you are so full:
Therefore to auoyde him you must take paynes to assaye
And to helpe you therein with all my power I will:
Do not make such mone Sinne, for your childe Damnation
Is the onely occasion of all your griefe and passion.

Sinne. The horsemes head is so great, and he so ill fauoured made,
That I must needes be ript I am greatly afrayed.

Pre for ple. Be content Sinne I will call for more ayde:
Ho Swift to sinne come away in haste,
Sinne is so sicke I am afrayed he will burst.

swyft to sin Euen as your grandfather did, and your father by you also,
We will haue with speede your sonne Damnation I trowe.

Sinne. That ill fauoured knaue is like none of vs,
No more then a lowe to a cowe, or a sheepe to a goute.
Nowe for a mydwyfe I would giue twentie pounde,
Holde me vp Sirs, for nowe I begin to sounde.

Here shal damnation be finely conueyed as the other was before, who shal haue a terrible vysard on his face, & his garmēt shalbe painted with flames of fire.

Sinne. It is the beauiest lodder that euer man did beare,
They say Sinne is beautie, but he is beauier I sweare:
Howe say you masters is not this a well fauoured baby
That I Sinne haue brought forth so painfully?
He is the worst fauoured knaue that euer was borne,
It must needes be good ground that brings forth such good corne:
When I looke on him me thinks him to be to euill fauoured,
Yet the crowe thinkes her blacke birdes of all other the fairest:
But I can not loue him if I should be hanged:
Thou art neuer like (sonne) of me to be hild.

Damnation. I am fearfull Damnation through sinne procreated,
To such as in sinne haue all their felicitie
And dyes without repentance I shalbe entred:
But the repentant sinner that obtaines Gods mercie,
Shall enioye the heauens farre separate from me:
Therefore father Sinne to thee be due honour,
That in bringing forth of me thou tookest such paynes and labour.

Sinne. In faith much good do it you, and them to whom you shalbe married,
I wis they were better marrie a sowe that her pigges hath newe farried.

swift to sin. Nowe farewell Sinne, of me you stande no more in neede,
Do but becke when you lacke me, and I will come with all speede.

Prest for pleasure. In your necessitie I am glad that we were here,
I cannot be long out of your companie I sweare.

Damnation. Fare well most sweete father, I am lothe to departe,
So soone to be trudging, it grieues me at the heart.

Here they three go forth.

Sinne. Nowe faier euill most sower soone to be sorie I cannot chose,
Your going grieues me so much that the snotte droppes out of my nose:
Had I not seene and felte the bearing of him my selfe,
I would haue thought surely he had bene some changeling or elfe.
Happie are they that are matcht with my sonne Damnation,
They were better lye all their life in a dungeon or prison:
Ye is so fure a companion as I knowe but fewe,
Who happeneth once in his companie shall it neuer eschewe:
My grandfather Money hath hatcht a goodly litter,
An honester kindred can no where be founde,
Pleasure, Sinne, and Damnation of all other most bitter:
Who doeth not loue vs, that with the loue of money is distrounde.
None but is my seruant that liues and treades on grounde.
The greatest power that is, the lowest state of all
To be my seruants can not chuse, and also still shall.
And is it any maruell why I so many seruants haue?
None with fine qualities with me can compare,
Therefore in my sight euerie one is but a slaue.
What, of with your cappes sirs, it becomes you to stande bare,
None can for sweare them selues in trading for ware.
No picking of purses can be at market or fayer,
No theefte or robberie, no murther or killing
Can be without me, ne yet whordome or swearing.
No pride, no slothe, no gluttonie can be vsed,
No periurie without me, neither enuie nor hatred.
As my qualities be good, so my personage is proper,
I am neither to high nor to lowe, to great nor to small,
Not thicker no thinner, no shorter no longer
They decently appertayne, as you may see all.
If I were higher I were the worst to fall:
If I were lower they would take me for a boye,
Therefore to beholde my persone, you can not chuse but loye.

Here

Here commeth in Satan the great deuill as de-
formedly dressed as may be.

Satan ¶ Ohe, ohe, ohe, ohe, my friende Sinne I was neuer so merie
In hearing thy qualities I can not be wearie:
In thy genealogie (Sinne) I do more reioyce
Then can be thought with hearte or spoke with tong or voyce:
But my chiefest comfort is thy sonne, mannes Damnation
Whereby they are excluded from eternall saluation.

Sinne. ¶ Why you cunill faste knaue, howe came your friendshyp in?
They be well fauoured babes that be of your kinne.

satan. ¶ Ohe Sinne, ohe to see thee it doeth me good,
Thy wordes Sinne, ohe thy wordes do comfort my heart blood.
Through money and pleasure my kingdome doeth encreasse,
Therefore to be merie why should I ceasse?

Sinne. ¶ Then I and my sonne damnation be no bodie with you,
Sinne and Damnation belike bring a man to heauen:
Is thy kingdome diminished through vs thinkest thou?
You bottell nosed knaue, I will see your nose cauen.
I wis you had bene as good to haue set me in the nomber,
I did not so much pleasure you but I will work you as much comber:
For I did neuer encrease thy kingdome so much before
But nowe I will diminishe it twentie times more.
Howe can Money and Pleasure bring men vnto hell
Without Sinne and Damnacion, Sir good face me tell?
Nay I wilbe gone, I will tarie no longer here,
I will turne all your myrthinto sorowfull cheare.

Here Satan shall crie and roare.

Sinne. ¶ I knewe I would make him soone change his note,
I will make him sing the blacke sanctus, I holde him a grote.

Satan. ¶ Ohe my friend Sinne doe not leaue me thus,
For without thee and thine owne sonne Damnacion:
My kingdome will decay through my ancient enemie Iesus,
For without mannes companie I can haue no consolacion
All had bene mine owne but for Christes death and passion.
Therefore without thy helpe and thy sonne Damnacion,
Without companie in hell I shall for euer make my mone.

Here he roareth and crieth:

Sinne. ¶ you may laugh well ynough that Sinne & the Deuil be falle out,
But we will fall in againe or euer it be long:
Standе backe in the mischief, or I will hit you on the snout,
It is high time that you had ended your song.

Satan. ¶ Come hether my sonnes Gluttonie and Pryde,
Perswade my friend Sinne with me to sticke and abyde.

Here commeth in Gluttonie and Pride dressed in
deuils apparel, & stayes Sin that is going forth.

Pride. Our Lord and master I pray you turne backe againe,
Our father can not be merie, if you his companie refraine.

Thou canst thy lerypope to call me Lord and master,
For I am thy chiefe head and thou art of me a member.

Gluttonie. ¶ I pray thee for our sakes once backe againe to turne,
For thy departing will cause him still to mourne.

Sinne. ¶ Thou thy dogges and cattes thou euill fauoured knaue,
Vse me so agayne, and your nose from your face I will haue.

Pride. ¶ We pray you most hartily to forgiue that is past,
And we neuer hereafter will misuse you againe:
If you forsake our father for sorrowe he will braste,
Therefore from your furie we hope ye will abstaine.

Sinne. ¶ Of all the three deuilles thou hast the most maner,
For thy sake once againe I will comfort thy father
Snottienose Sathanas, disable me no more
Least you hath more adoe then you had before:
Well Sathans kingdome by me shalbe encreased,
And through my sonne Damnation that it shall nere be emptie.

Pride. ¶ I would not haue you to take all the paynes alone,
I my selfe will entyce manie to pride,
That in hell (our habitation) they continually may grone:
To helpe you at all times I wilbe at your side.

Gluttonie. ¶ And I will allure them to fine fare and gluttonie,
That their delight may be filling the belie:
Early vp at drinking and late vp at banketing,
So that all their ioye shalbe in drunkenes and surfeting:
They shall spende on their owne bellies more then shall suffice,
But the pooze from their doores hungrie shall arise.

Satan. ¶ Ohe ohe, ohe my babes, my chickens, and my friend Sinne,
Manie one through thee the kingdome of hell shall winne:
Ohe, for ioye and gladnes I can not stande or sitte,
Upon these chearefull words I must needes daunce a fitte.

Sinne. ¶ Yea, but one thing Snottie nose wilbe verie hard,
Where shall we get a pype to playe the deuill a galliard?

Satan ¶ Before you turned backe I did both crie and weepe,
But nowe through thy comfort I can daunce without a pype:
I do nowe perceyue Money is so beloued,
That of manie aboue god he is esteemed and honoured,
And the worlde is guien so much to delicacie and pleasure,
That Sinne and Damnacion encrease out of measure.

Gluttonie. ¶ We giue you most hartie thankes, O Sinne our master,
Whose returne againe hath comforted our father.

Pride. ¶ If you had not returned for ought we could haue done
Our father without doubt would haue fallen in a sowne.

Sinne. ¶ If the deuill had died, who should haue bene his heyre?

satan. ¶ No my friend, no, none can possesse my chayre,
For as God is without ende and his ioyes endles,
Euen so am I king of euerlasting darknes.

Sinne. ¶ Howe if they be wise they will care for no such a friend,
To procure them to paynes that neuer shall haue end.

Satan. ¶ Euen as the ioyes of heauen do passe all other pleasure,

Euen so the paynes of hell exceedes al other be sure:
The greatest torments and paynes that be on the earth
Is ioye and pleasure in respect of paynes of hell,
The Scripture maketh mention thereof as plainly appeareth,
There is gnawing and gnashing of teeth, as the damned shall tell.

Sinne. ¶ Much good doe it you shottie nose, I long not for your cheare:
I beshrewe you and your fades if thereof you spare:
It is better be poore and after in heauen to dwell
Then to be riche on the earth and after liue in hell.

Pride. ¶ Wel let vs talke no more of the paynes and sorrowe,
But seeing we are prepared in that place to dwell,
Let vs take paynes both euen and morowe:
To enlarge our dominion the kingdome of hell.
I am so esteemed throughout the worlde wyde,
That they had rather dwell in hell then lay me aside.

Gluttonie. ¶ And I beginne with mamie to be in such fauour
That the preacher can not allure them what so he doth saye,
In their throte and bellie is all their ioye and pleasure,
No whyt regarding the last fearfull day.

Sinne. ¶ As either of you contayne one sinne particularly,
Euen so I conteyne al sinnes generally:
Therefore goodman shottie nose if you rewarde me well
I and my sonne Damnation shal sende ynough to hell.

Satan. ¶ Whatsoeuer thou wilt haue, I will not thee denie.

Sinne. ¶ Then giue me a piece of thy tayle to make a flappe for a flie:
For if I had a piece thereof I doe verely beleeue,
The humble bees stinging should neuer me grieue.

Satan. ¶ No my friende no, my tayle I can not spare,
But aske what thou wilt besides and I will it prepare.

Sinne. ¶ Then pour nose I would haue to stoppe my tayle behinde,
For I am combred with collike and letting out of winde:
And if it be to little to make thereof a case,
Then I would be so bolde to borrowe your face.

Satan. ¶ Nowe I perceyue wel you are disposed to be merie,
But aske me any thing that is meete for to giue,
And in satisfying you thereof I will not tarie
To make you my chiefe officer, it would not me grieue,
Sure you are thereof you may me beleeue,
Besides if any friend of yours of me do stande in steede,
The best thing in hell shalbe his in his neede.

Sinne. ¶ Wo be to my friends if they stande needs of you,
Or any thing you haue in that most pleasant place,
I would not wishe that friendshyp to either horse or cowe,
For there they should be sure of small fauour or grace:
Is not here maisters (thinke you) an amiable face?
Happie may they be which with him shall dwell alwayes,
But thrice happier then which godly ende their dayes.

Satan. ¶ Nowe my friende Sinne seeing I haue seene you,
Take here my blessing, and so I bidde thee adue.

Here all the deuilles departe.

Sinne. ¶ Are not they thinke you of all other most happie,
Which shal for euer and euer be in the deuilles companie?
It were better be a post horse that rests night nor day,
Or else to be a gallie slaue then with the deuils to play.
Wel I am sure I haue yet much to doe,
For if my father Pleasure haue much worke in hande
I must needes trauaile through euerie lande:
I can not well tell what thing to do first,
My head is so ful of toyes wherewith I thinke it will burst.
If I go to my grandfather first, then my father wilbe angrie,
And if I see my father before I see my sonne
Then he will take the matter I tell you sorowfully:
Therefore giue me counsell what is best to be done.
If I should go to my grandfather where should I finde him
In the poore mans purse he doeth seldome abyde,
But in the beggers cloke I might chaunce to haue him.
I shall not finde where he is vnles I haue a guyde:
I am a wise yong man that feares to finde money
In the couetous churles coffer I shall haue him by and by,
I am sure to finde him at the goldsmithes stall:
If there I misse him I shall neuer finde him at all.

Here Sinne goeth out And Learning with money
commeth in richely apparelled.

Learning vvith mon. ¶ who may be compared to me in degree?
Who is more happie then Learning with money?
Learning at the first to riches me preferd:
And monie is the cause that I am nowe honoured,
Learning with money I am of all men called
Who is not desirous my fauour to winne,
For my money and riches my learning is esteemed:
Verie fewe or none but at my table haue bin.
The learned Seneca these wordes hath expresst
Iners malorum remedium ignorantia est.
Then if you counterpease me Learning with money,
Of all euils and mischiefe I am the best remedie.

Here commeth Learning without money
apparelled like a scholler.

Learning vvithout money. Learning may aswel counsell where money doeth want,
But riches causeth the common sorte to esteeme counsell best:
For if a riche man well apparelled haue a fine tong to descant,
He shalbe taken for learned though he knowe neuer a letter.
My learning as good as yours I dare be bolde to compare,
Yet there is great difference betweene our estimations,
But if your attire as mine is, were course and as bare,
Then he should be best esteemed that had best conditions.
My name is Learning without money in poore degree, god wote,
I haue not to helpe my neede, eyther penie or grote.

And

And though I haue no money at this time present
Yet I thanke God, through my knowledge and learning
I euer haue ynough wherewith I am content,
So that contentation makes me as rich as a king.
The difference betweene our two liuings is this onely,
You liue idely in pleasure and I in studie take payne
Which you can not away with but thinke it a miserie:
But if with labour I haue sufficient I am right glad and fayne,
Who will not be content with pouertie to haue sufficient gayne?
Surely to liue godly with pouerte I had rather
Then be damned in sinne with continual pleasure.

learning with mony

¶ I will not say but that riches be a great occasion
That we do liue wantonly and out of Gods feare,
But learning doeth cause vs to bridle our affection:
Therefore learning rules my riches euerie where.

Learning without money.

¶ Who so is riche doeth fall into manie anoyfome lust,
But the godly poore alway in God doeth put his trust:
If you do rule your goods and bestowe them as you ought,
Fewe fellowes you haue as I by proofe haue tryde.
Of manie learned riche I craud but could get nought,
But the poore sorte vnlearned haue giuen me to feede:
Manie that be learned and riches haue withall
Are more out of frame then some who nothing haue at all.
Their learning makes them think with their riches to be so strong,
That they will oppresse their neighbour be it neuer so wrong.

Learning with mon.

¶ Wel, if you lacke liuing be bolde to come to me
For I can be content to bestowe where is neede:
And especially vpon such as godly learned be,
I thanke God I haue wherewith the poore to feede.

Here commeth in Money without learning apparelled like a riche churle, with bagges of money by his sides and speaketh:

What Learning with money I am glad to see you here,
I stande neede of your counsell in diuers cases:
Wherefore if you will helpe me I wil recompence you I sweare
I haue manie frowarde matters in hande in sundrie places
I haue money ynough to defende me in maugre their faces
Manie beggerly knaues haue good matters against me,
But here is one will doe wel ynough, mine olde friend money.

Lear. without money.

¶ Quisque sua ducitur natura as here it may appeare,
For the euil is wrought by the instrument according to nature:
This man is giuen naturally to oppresse the poore
And money is the instrument that maketh him so bolde:
Manie are giuen naturally to consume in keeping a whore:
Some naturally in drinking to spende their golde.
Nihil est tam munitum quod auro non expugnetur.
Thou thinkes thou lackes nothing seeing thou art full of treasure:
Who in marrying their children haue any respect

To learning and honestie but onely to riches:
May the one they do embrace the other they neglecte.
Well hereof a prettie answer was made by Themistocles,
One asked him whether it was better his daughter to marie
To a riche man not honest, or to an honest poore man,
And he answered againe both quickly and wisely
Ego inquit malim virum qui pecunia, quàm quę egeat viro pecunia
I had rather saith he to haue if I can
A man that lacks money, then money that lackes a man.

Mon. vvith out learn. What prating felowe is this that is so talkative,
It seemes he is learned but yet he can not thrive.

Learning vvith mony Yea surely he is learned of whom it is great pitie,
He hath no certaine living nor yet ante money.

Mon. vvith. out learn. In faith then he may daunce amongst beggers well enough,
Thou wert best giue vp thy learning and helpe to holde the plough

Lear. vvith out mon. Doe you set so litle by my knowledge and learning?
Who will esteeme thee vnlesse thou haue liuing?

Mon. vvith out learn. The example of the philosopher may well be applied
That kissed his gowne for cõming into the Emperours chamber:

Lear. vvith out money. This gentleman of thee should not be esteemed
Vnlesse he had riches if thy wordes may be beleeued:
For euen nowe thou saydest, I am not deafe of hearing
Who would esteeme me vnlesse I had a liuing:
There is none other difference betweene this gentleman and me,

Mon. vvith out lear. But that he doeth abounde in riches and I in pouertie:
¶ Beleeue him not Syr for you were euer a good gentleman,
If you stoode neede of me you should finde me your friende
There is nothing but I will do it for you if I can:
Nay trie me when ye list ye shall me faithfull finde.

Lear. vvith out mon. ¶ As long as he needeth not thou wilt helpe him at an ynche,
But if in pouertie he fall, then friendship will quenche:
For it is the nature of the churlish riche man
To be friend to such as of him standes no neede:
But if his riches fayle farewell friendship than,
He will not then bid him with him once to fede:
If I had your estate Syr, by proofe you should see
All the crowtching you haue had should then be done to me.

Learning vvith mon. ¶ Your wise wordes haue brought this sentence to minde
Written in tertio Tusculanorum where you may it finde,
Omnes, cum secundæ, tum maximè secum meditari oportet, quo pacto aduersam ærumnam ferant.
It is meete for all men when they be in prosperitie
To meditate howe to suffer trouble in aduersitie.

Lear. vvith out mon. ¶ If you marke it as well as here you haue it placst,
They wilbe the lesse grieuous to you come they neuer so faste:
I promise you I would not chãge my estate with this mans liuing
To haue his riches and money for my knowledge and learning.

Mon. vvith out learn. ¶ Mary I am agreed I intende not to change it,

Lear. vvith out money. To make such a bargaine I were out of my wit.
¶ I haue in my learning more perfect consolation

Then

Then thou hast or canst haue in all thy golde and riches,
For I may carie it with me in anie countrie or nation:
And the more I spende therof the more it will encrease,
But the more thou spendest the more it doeth diminish:
Thus no man that heareth vs but may perceyue well
That my learning thy riches and treasure doeth excell.

Money vvithout learning.

¶ I may carie money ynough with me where euer I go,
Which will me helpe and succour both in well and wo.

Learning vvithout money.

¶ you can not carie your money but it must needes consume,
And perhaps be stolen or lost before it be halfe done:
Manie one of their money as they haue trauailed
Haue bene spoyled, some hurt therefore, and some also murthered.

Mon. vvithout learn.

¶ I can haue meate and drinke in euerie place for money,
But if I had none at all I should go to bed hungrie.

Learning vvith mon.

¶ For that I am partaker with either of you both,
To dislalowe any of you I would be very loth:
But learning before riches ought to be preferd,
Although the most part money more regard.

Mon. vvithout learn.

¶ I am the better esteemed as euerie one doeth knowe,
I am taken for an honest man where euer I goe:
And he shalbe for an abiect rascoll and slaue,
To whom eche one will say, packe hence thou beggerly knaue.

Lear. vvithout money.

¶ Some that doeth not knowe me perhaps will say so,
But where I am knowen (I trust) my vsage is such
That they are verie sorie when thus I do go:
And when I come againe of me they make much:
But thou amongst thy neighbours art so beloued
And though they flatter thee for feare to thy face,
They will curse thee assoone as thy backe from them is turned
And call thee carkeard churle in euerie place.

Mon. vvithout learn.

¶ I would I knewe them which speake such wordes of me,
They are but beggerly knaues I durst laye a swager,
I would hoyst them at the next terme: then should not know why
Then should you see the villaines beginne to crouch and flatter:
But yet for all that my money and my riches
Get me all the pleasures I can desire or wishe.

Lear. vvithout money

¶ These wordes of pleasures are written by Cato,
Malorum esca voluptas qua homines capiuntur vt pisces hamo:
Pleasure is the meate of euill men thus meanes the text and booke
Wherewith men be catched as fishes with the hooke.
And againe he hath written, reade the same who list:
Nulla capitalior pestis, quã corporis voluptas, hominibus à natura
There is no greater plague giuen to man by nature (data est
Then is of the bodie the desire or pleasure.

Learning vvith mon.

¶ And Salust in fewe wordes thereof writeth thus,
In regno voluptatis, virtuti non est locus:
In the kingdome of pleasure there is no place for vertue,
For pleasure bringeth lothsommes as Plinie doeth shewe,
Nulla est adeo quæ non assiduitate sui fastidium pariat voluptas,

Money vvithout learning.
No pleasure but with much vse bringes lothsomnes.
¶ May that is not true, for the more money I haue
The more I desire so god me helpe and saue.
Lear. vvithout money
¶ Iuuenalis wordes herein doeth ther rightly hit,
Crescit amor nummi quantum ipsa pecunia crescit:
The loue of money increaseth as much as money it selfe
To what mischiefe bringeth vs this vile and wicked pelfe.
Money maketh no man riche vnles there be contentation,
But the poore man contented is richer I saye
As in vltimo paradoxo I finde a good probation.
Contentum suis rebus esse, maximæ sunt certissimæq; diuitiæ:
The most great and certaine riches that is
Hath he that is content with that which is his:
Therefore thou art most poore as I may well define,
For thou art not content with that which is thine.
Egens est qui non satis habet, & is cui nihil satis potest esse:
He is poore that hath not ynough or whom nothing will satisfie:
And in primo paradoxo thou art trimly painted,
And such as thou art as be neuer satisfied.
Nunquam expletur nec satiatur cupiditatis sitis,
Neq; solum ea quę habent libidine augendi cruciantur, sed etiam amittendi metu:
The thirst of desire is neuer satisfied nor filled.
And the'e goods they haue to increase their desire
Whereby they are not onely grieuously tormented,
Learning vvith mon.
But also to loose them they haue as great a feare.
¶ Horace doeth verifie your saying I am sure
Saying, Crescentem pecuniam cura sequitur.
And eloquent Cicero sayeth in this phrase
Virtuti qui præditi sunt soli sunt diuites:
They are onely riche that with vertue are adorned,
So that without vertue a man can not be enriched:
Were it not for my learning I should be more couetous,
Therefore learning is to be preferred before any thing,
Literæ pulcherrimæ sunt diuitiæ hominis.
The most fayer riches of men is knowledge and learning.
Lear vvithout mon.
¶ Opes eiusmodi parandæ quæ naui fracta simul cum Dño quærant enatare:
These riches of men are chiefly to be gotten
Wh'ch may swimme to land with his master whē the ship is brokē.
Mon. vvith out learnin.
¶ Well I haue no learning to defende my cause withall,
But here is a friend will pleade my matter in Westminster hall.
Here he shall clap his hands on his bagges.

Here commeth in Neither money nor learning,

clothed like a begger and speaketh:

By the olde prouerbe euerie man may not weare a fourde hood,
But if my coat were furred it would do me more good:
When I was able I laboured but nowe I wax olde,

If I had sufficient meate to feede my body,
And also necessarie clothe to keepe away the colde
There is none of you would be so merie as I:
I haue neither learning nor money my selfe to maintaine,
Therefore to begge for my liuing I am both glad and faine.
¶ Godlines is great riches if a man be therewith content,
God for the godly will prepare that he shall haue sufficient.
¶ Thou art vnhappie and borne in an euill houre,
That hast no money, nor for ante canst labour.
¶ Doe you see howe he esteemes this poore and simple wight,
Perhaps he is more accepted then thou in Gods sight:
He thinkes none is happie but such as haue money,
I will proue this man richer then thou by and by,
For he would be content with sufficient clothe and food,
And thou art not satisfied with twentie mens good.
Inopiæ pauca desunt, auaritiæ omnia saith Horasius:
Fewe things to the needie but all wanting to the couetous,
Thou representest Diues who had all his pleasure here,
But he representes Lazarus who now hath heauenly chere:
Beware least through thy riches thou haue not endles payne,
The faithful and contented wight in them shall heauen attaine.
¶ For Christes sake I suffer this pouertie meekely,
The crosse of Christ I embrace most willingly:
The riche for the most part be so hard hearted
That nothing I can get wherewith to be relieued,
Yet God doeth open the heartes of the poore sort
That I haue alwayes sufficient my selfe to comfort:
It is a world to see howe greedie they be of money,
For hauing an hundreth pound they will not part with a peny
But they will not sticke vainly to consume and spende
A noble at a shot vpon a fayned friende:
Gods grace I feare me from such hard hearted is past
That will not giue the foure score part of that they spend in waste.
Neither learning nor money I am called where euer I goe,
Whereby I do suffer much payne, hunger and woe:
Therefore good gentleman I beseech you of your goodnes
Giue me your charitie my bodie to refreshe:
And though I be not able God will paye it certaine
At the last day with treble foulde againe.
¶ God forbid I should from the poore withdraw my hande,
For then I should not be able before the Lord to standc:
What we giue to the poore that we giue to Christ,
To giue to the needie poore God graunt vs alway grace.

Here he shall giue him something.

¶ If you take your selfe I perceiue in this case to be afterward,
Therefore you shalbe to higher office preferd.

Here he shal aske his almes of Money without learning.

¶ Good honest man, relieue me I aske it for Christes sake,

Lear. with out mon.
Mon. with out learn.
Lear. with out mon.
Neither learning nor money.
Learning with mon.
Lear. with out mon.
Neit. learn. nor mon.

If you knewe my needs you would then some pitie take:
Giue me of your abundance but one grote or penie:
And you shall receyue it with gaine at the last truely.

Mon. with out learn. ¶ God help thee, god helpe thee, mine owne neighbors be verie poore
Euer a day but one or other is euer at my doore:
I had neuer so much to do with money in my lyfe,
God helpe thee good man, I haue a housholde and a wyfe.

Lear. with out mon. ¶ Duæ res sunt quæ maximè homines ad maleficiũ impellunt, luxuries & auaritia:
Two things chiefly doeth man to mischiefe bring,
Lecherie and couetousnes, O vyle and sinfull sting:
Thou haddest euen nowe ynough thy neighbours to oppresse,
But thou hast not one penie on this poore man to spare:
If thou shouldest giue him twelue pence what hadst thou the lesse,
God hath hardened thy heart and cast thy vp I feare.

Mon. with out learnin. ¶ If I should diminish my money but one grote,
I should not be quiet these two dayes I wote:
Well come to my house to night or to morne,
And I will see if I can spare thee a dishe full of corne.

Here Money without learning goeth out.

Lear. with out mon. ¶ Of money, pleasure and sinne he is nowe entised,
I pray god with Damnation he be not infected:
Well, walke thou in thy vocation what euer thou hast,
Prayse thy God so long as life doeth last.

Neither learning nor money. ¶ What paynes and troubles so euer we byde here,
I pray God we be patient, and the liuing God feare:
No paynes we do suffer of heauen can be worthie,
The ioyes be so great no tongue can expresse:
Therefore I care not for liuing neuer so painfully,
For repenting in Christ I shall haue ioyes endles:
God reward you good gentleman for your good almose deede,
I haue sufficient three dayes my hungrie corps to feede.

Here he goeth out.

Lear. with out mon. ¶ For that I knowe God hath sent you riches,
Great knowledge, wisedome and learning withall:
Beware of pleasures the mother of Sinne doubtles,
For if she once catche you to sinne you shalbe thrall,
It is written in the seconde de finibus,
Nemo est dignus nomine hominis, qui vnum totũ diem velit esse in (voluptate.
He is not worthie the name of a man be sure,
Which spendes the whole day in voluptuousnes and pleasure.

Learning with mon. ¶ I thanke God of such riches as I haue,
But so long as I liue it shalbe my seruile slaue:
To lende to the needie, to giue to the poore,
To suffer none go emptie that comes to my doore,
To bring vp my houshelde in gods feare and faith
And to be an example to such as like hath:
And if you wilbe content home with me to come,
You shall not want liuing as long as I haue some.

I thanke

Lear vvith out mon. I thanke you most hartily of your large promise,
I will wayte vpon you as my bounden dutie is.

Here he goeth foorth and money commeth in pulling.

Money. I was neuer so wearie since the houre I was borne,
There is none at all but do craue me euen and morne:
I neuer rest night nor day,
I am euer busie when euerie one doeth play:
Fewe blinde matters but I must be at their daying,
If I speake the word it is done without praying.
Since I was here last, I swere by this light,
I haue made manie a crooked matter straight:
The theefe that all night was robbing and stealing,
If I beare him witnes was all night in his bed sleeping.
A mans wife that was taken in bed with an other,
Could haue no harme when I did excuse her:
when I spake she was taken to be of good behauiour,
And they that found her were set by the heeles for their labour.
There was a man killed and twentie witnesses by,
But I sayd he killed him selfe with his owne dagger truely:
And when I had spoken euerie one helde his peace,
And then the officers the murtherer did release.
So that I haue bene so manie so friendly,
That well is he can get me on his side to be:
I haue so manie suites and matters in hande,
That I would fayne haue an helper by me fast to stande.

Here commeth in Sinne the vice.

Sinne. I haue bene since I was here in manie a nation,
So that I could not come to any towne nor citie
But I and my kindred are in great estimation:
If I holde vp my finger you may trust me,
It is a great matter that makes me to lye.
And as I came homewarde I tolde these newes to the deuill,
Who was verie glad to see vs beare such rule.

Money. I May I be so bolde to knowe of what kindred,
Or else from what stocke you are proceeded.

Sinne. I The last stockes I was in was euen at Bamburie,
They be worme eaten which shewes them ancient to be:
If they were mine because they be so olde,
I would burne them in winter to keepe me from the colde.

Money. I meant of what degree you were descended.

Sinne. I I promise you I am come of an high and mightie kindred:
I knowe not my grandfather, for I neuer yet sawe him,
But Pleasure is my father, Sir, do not you knowe him?

Money. What my sonne Sinne I neuer sawe thee before,
I am thy grandfather Money which setteth by thee great store.

Sinne. Mary Sir it is time on my mary bones to kneele,
Blessing, blessing grandfather of you I do aske:
But take heede that none of it hit my left heele,
For I promise you I haue a great and feruent ialke.

Money. ¶ I am glad to see thee so merie my childe Sinne,
It doeth reioyce me to see such one of my kinne.
Sinne. ¶ Nay then the kayzest birde of all the generation
Is mine owne sonne and heyze, my faire sonne Damnation:
Such a one as he is you haue seene but a fewe,
Neuer trust me agaime if I tell you not true:
His face doeth shine as bright as the buttocke of a beare,
He hath a beautiful face in the night whē the moone shines not clere
Money. ¶ I pray thee whē bidd'st thou see my sonne Pleasure thy father?
Sinne. ¶ I did not see him of late but I heard from him by the carrier,
In faith father Money to put you out of doubt,
There is no place in the world but he beares a great rout:
But my thinks I heard e you complaine verie latelie,
That through great paynes and trauaile you were very wearie.
Money. ¶ I would I had a speciall friend that for me would take payne.
He should for his paynes be sure of to much gayne.
Sinne. ¶ Mary Sir I haue a speciall friend in store
That will not for any man than for you do more,
For he hath such a minde and great loue to money,
That he will doe anie thing for you by and by.
Money. ¶ What is his name, and then I shall know
Whether he be able to do for me or no.
Sinne. ¶ A man he is to whom nothing can come a misse,
In euery kinde of thing he hath experience doubtles:
All for money is his name, you knowe him full well,
For this your busines all other he doeth excell.
Money. ¶ Mary that is he that I wishe for onely,
There is nothing at all but he will doe it for me:
I pray you call him for he will not long tarie,
If he wist I were here, so to me is he friendlie.
Sinne. ¶ What all for money come hether with all speede,
My grandfather money tarryes for you to helpe him at neede.

Here commeth in Al for money in hast, apparelled like a ruler or magistrate.

Mary that is well, should Money tarie for me,
Nay it is meete I wayte on him both with cappe and knee.
What would you with me my lord and master Money?
Commaunde what you will and I will do it speedely.
Money. ¶ I haue taken such payne as sure hath made me wearie,
Wherefore I haue sent for you my roume to supplie:
What suters so euer come to craue your ayde,
If they come from me let them not be delayde:
What euer their matter be haue thereto no regarde,
For if they come from me they will you well reward.
Al for mon. ¶ What euer I doe for you I take it for no payne,
At midnight I would ride for you in haile, snowe or rayne.
Sinne. ¶ Let there come a thousande if they do bring game,
There can not come so manie, but hele them entertaine. ¶ Fare

Money. ¶ Farewell all for Money, in thee is all my truſt,
You may both make and marre, you may do what you luſt.
Here Money goeth out & Al for money ſitting in a chaire, ſpeaketh:

Al for mon. ¶ Nowe my friend Sinne a proclamation make,
None but ſhalbe heard that comes for moneyes ſake.

Sinne. ¶ What be the wordes that I ſhall nowe proclaime?

Al for mon. ¶ I haue them written here I will reſite them by name:
Say after me and then you can not miſſe,
You muſt ſpeake a loude that they may knowe what it is.

Sinne. ¶ Shall I in my mannes voyce or in my boyes voyce it declare?

Al for mon. ¶ So that it be heard I do not greatly care.

Here the vyce ſhal turne the proclamation to ſome contrarie ſence at euerie time all for money hath read it, and here foloweth the proclamation:

All maner of men that haue either matter or ſuite,
Let thē come hether betvvene nine & ten, & none againſt them ſhal diſpute:
So they come from money then they ſhalbe heard quickly,
Be their matter neuer ſo vvrong, they ſhalbe ſped and not tarie:
And that they make ſpeede, he hartily them prayes,
For he can not tarie paſt tvvo or three dayes.

Al for mon. ¶ Do you thinke I ſhall haue any ſuiters at all,
I thinke my market wilbe verie ſmall.

Sinne. ¶ If you haue no ſuiters on you for to call,
I am ſuer ſhortly the heauens will fall:
They will not ſtande I thinke all in this hall,
Which will come right ſhortly and ſtill hereafter ſhall.

Al for mon. ¶ Mary Syr the more the better for me,
If they be ten thouſande they ſhall ſpeede for money.
Here ſhall one knocke at the doore.

Sinne. ¶ What good fellowe is that which knockes ſo boldly?

Gregorie gracles. ¶ Mary I am a ſeuter that comes from money.
My name if you luſt to knowe, is Gregorie gracles
That can cut a mans purſe and looke in his face.

Sinne. ¶ If your perſonage be as handſome as your qualities be good.
The hempe for your hanging beginnes for to budde.

Al for mon. ¶ Let him in I pray thee, let me ſee what he is.
If he come from money he ſhall not ſpeede amiſſe.
Here cōmeth in Gregorie gracles like a ruffian & ſpeaketh.
God ſaue you my lord, I am come from money,
Who willes you to helpe me out of my troubles quickly.

Al for mon. ¶ What is the matter rehearſe it in breefe:

Greg grac. ¶ Mine neighbours ſaye they will hang me becauſe I am a theefe.
The laſt night I chaunced to take a budget with two hundreth pounde,
And maymed alſo the partie that they thinke he will die,
The budget with money I did hyde in the ground:
So that they miſſe it although they tooke me,
Therefore for your ayde to you nowe I flie:
And the one halfe ſhall you haue for ſauing my life,

And the other must keepe my house, my children and my wife.
Al for mon. ¶ Deliuer the money to this my friend Sin,
And take this token to shewe that with me thou hast bin.
Here he shal deliuer him a paper, and Sin and he goeth forth.
Al for mon. ¶ This is good lucke at the first beginning,
To haue so much money it is an honest liuing:
We thinkes sectes is esiming are verie slacke,
Such as this first was I thinke I shall lacke:
I could sit in the colde a good whyle I swere,
Or I would be wearie such suters to heare.
Sinne commeth in and saith:
My Lorde, I'll for money, here is another cheat,
It is better then the first, yea or elce as great.
Al for mon. ¶ Let them come in who euer they be,
If your grandfather sent them, mine olde friend money.
Sinne. ¶ Nay, the partie doeth lye nowe sore sicke in her bed,
But my father doeth will you that she may be sped:
And she hath giuen me for you an hundred pounde and more,
Shall her neighbours be able to hurt her therefore?
Al for mon. ¶ Nay, let them do to her the worst that they can,
Tell me her matter and I will release her than.
Sinne. ¶ She is a fater yong woman and verie full of lancur,
She began to be colen she, so that one must ryde her:
And the thing she played for did after so prosper,
That her belie was full as lately did appeare:
And shee fearing least thereby she should be claundred
Killed her childe after she was deliuered.
But as she conueyed it by some it was spied,
And so it was founde whereby the trueth was tried.
Al for mon. ¶ What, this matter is not so great, Wel, for moneyes sake,
That she haue no harme, my selfe will vndertake:
They that should giue euidence shalbe all tongue tyde,
And the twelue men shall finde her gyltles, let her not be afrayde.
Sinne. ¶ For a whoore to haue a childe it is but a small matter,
And after it is borne the same to kill and murther.
Is not my grandfather money of great power and might,
That such a crooked matter so quickly can make straight?
Nowe Moneyles and friendles knocketh at the doore.
Sinne. ¶ Who is that, that knockes in such great post haste?
Moneyles. ¶ One that without my Lordes helpe away is like to be cast.
Al for mon. ¶ Let him come in, let me heare his matter,
If he come from money he shall not lose his labour.
Moneyles. ¶ O my Lord, as I came by an hedge the last night,
Of a fewe ragges and clothes I chanst to haue a sight:
Which when I had vewed with me I them tooke,
Which were not worth a crowne I dare swere on a booke:
And I haue a riche neighbour that threates me verie sore,
That I shalbe hanged right shortly therefore.
Al for mon. ¶ Be merie good fellowe and be not afrayed,

It were pitie thou were hanged for such a tryfell:
Who will do thee hurt if I be on thy syde?
They were as good nay as once thy goods to tryfell.

Sinne. ¶ His goods be soone tryfeled I thinke he hath none at all,
It appeares he is simple the robberie was so small:
To come hether for helpe who put it in thy minde?

Moneyles. ☾ By my troth my selfe, for I haue none other friende.

Sinne. ¶ Did not my grandfather money in hast sende thee hether?

Moneyles. ☾ I am not acquainted with him, I will not be found a lyer.

Sinne. ¶ What art thou called whereabouts thou doest dwell?

Moneyles. ¶ I am Moneyles and friendles as many one can tell.

Sinne. ☾ Alas poore soule what diddest thou comming hether,
I thinke for all thy comfort thou art neuer the better.

Al for mon. ☾ I can do thee no good I did mistake thy matter,
Thou art come hether in vayne, thou hast lost thy labor.

Moneyles. ¶ You promised me that I should not be troubled,

Al for mon. ¶ By my troth for all that thou art like to be hanged.
If the lawe should not be executed of theeues and robbers,
Men should not liue in quiet for loytering lubbers.

Sinne. ¶ Shall I tell thee one thing in thine care Syrra,
Thou art sure shortly to playe surseme corda.

Moneyles. ☾ I trust Sir you will not go against your worde.

Al for mon. ¶ Get thee hence prating knaue, I can do thee no good.

Moneyles. ¶ God haue mercie on vs without a man haue money
We shalbe cast away for a tryfell we see:
But the theeues and robbers that with money be stored
Escape well ynough, but the poore theeues be hanged.

Here he goeth forth.

Al for mon. ☾ The Syrra, here was a suter that was not for my profit,
None such were appointed to come by the proclamation:
We should make a wise market if for such we should sit.

Sinne. They shall sterue and hang before of such I haue compassion.
¶ Through him you shall see none after will come,
Unles they haue money either more or some.
Is not my grandfather Money thinke ye of great power
That could saue from hanging such abominable whoore,
That against all nature her owne childe did kill?
Thus you may do for money what mischiefe you will.
And yonder poore knaue that did steale for his neede
A fewe sorte of ragges, and not all worth a crowne,
Because he lackes money shalbe hanged for that deede,
You may see my Grandsyre is a man of renowne:
It were meete when I named him that you all kneeled downe.
Nay, make it not so strange, for the best of you all,
Do loue him so well, you will come at his call.

One other shal knocke nowe at the doore.

Al for mon. ☾ Me thinkes I do heare one knocke at the doore,
He shall finde me his good master if he be not to poore.

Sinne. ¶ Knocke softly in the mischiefe, who made you so bolde?

VVilliam with the ii. vwiues. ¶ I am William with the two wiues, I haue brought my lord golde.
¶ Let him in, let him in. I will his matter heare,
I will dispatche him quicklie he neede not to feare.
Al for mon. *Here commeth in William with the two wiues,*
dressed like a countrie man, & speaketh:
My Lord from Money I haue brought you such a token
That I trust from my trouble I shall soone be holpen:
Fourtie olde angels I trust will you please,
Beseeching you therefore my matter to ease.
Here he shall reache him a purse.
Al for mon. ¶ I haue felt thee alreadie, nowe let me heare thee
What euer thy matter be I will soone speede thee.
Sinne. ¶ Mary he hath two wyues, and I thinke he would haue another.
Al for mon. ¶ He shall haue two mo if it be his pleasure.
VVilliã. &c. ¶ I haue two wiues I must needes confesse,
I haue to manie by one I had rather haue lesse:
To say trueth to my first wife I haue most right,
But I can not loue her I swere by this light:
I maried her onely for her goods and riches.
She is an olde crouste none would marie her for loue,
Her mouth would slauer euer when I did her kisse,
Therefore to take an other my minde did me moue
Who is both yong and honest as her deedes do well proue:
But the Bishop doeth trouble me whereby I knowe well,
He will haue me againe with that olde iade to dwell.
Sinne. ¶ I tryed Jade by thee I thinke she hath not ben,
For she is properly a Jade that hath bene ouer ryden:
And because thou hast spared her nowe she is frethe and lustie.
Therefore hyer her out for an hacknie, and she will bring thee money.
VVilliã, &c. ¶ The deuill shall ride her if I set her out to hyre,
I would she were with him in the middest of hell fyre.
Sinne. ¶ Hadest thou any riches by her, anie lands or woods?
VVilliã. &c. ¶ I had three hundreth pounds by her besides her other goods.
Sinne. ¶ She may be verie glad that on thee her goods did spare
That would let her foorth to be the deuils hacknie mare.
VVilliã, &c. ¶ So I were rid on her I cared not where she were.
Al for mon. ¶ Thou shalt be sped herein euen as thou doest require:
I will finde meanes with witnes to be proued
That she before her mariage to an other was betrothed.
Whereby with thy yong wife thou shalt liue at ease:
Thou maist thanke Money my olde friende I wisse.
Or els thou maist trust me I would not haue done this.
VVilliã, &c. ¶ I thanke you Sir hartily for the paynes you haue taken,
I will remember you euery yere with a chrismas capon.
Here he goeth forth.
Sinne. ¶ These be goodly olde angelles take heede you do not lose them,
Haue not they prette winges that could flie into your bosome?
Al for mon. ¶ I will keepe them safe ynough, I must needes loue them,

It is

It is a crooked matter that I will not make straight for them.
Nichol neuer out of lawe knockes at the doore.

Sinne. ¶ There is some iollie suiter, do not you heare him knocke?
Softer Sir, softer, least you breake the locke.

Al for mon. ¶ Let him in quickly what soeuer he be.
If Money haue sent him he is welcome to me.

Here commeth in Nichol neuer out of the lawe, like a riche frankeline, with a long bagge of bookes by his side.

Sinne. ¶ Come neare to my Lorde and tell him your matter,
Did my grandfather Money will you come hether?

Nicholl. ¶ I thinke I had come in vaine vnles he had sent me,
Sir here is a dossen Portagewes if you will helpe me.
Here he reacheth him something in a bagge.

Al for mon. ¶ Nowe I am readie to heare thee tell it out a long,
I will helpe thee without doubt, be it right or wrong.

Sinne. ¶ Either right or wrong thy matter must needes bee,
Therefore thou mayst speake, thou speedst I le warrant thee I.

Nichol. ¶ There is a poore knaue by me hath a piece of grounde,
Not worth by yeere past three or foure pounde,
And I haue at the villaine such hate and spite
That I would haue it from him although it be his right:
The lande lyeth so handsomely at the backe side of my house,
That I am as greedie thereof as cat of a mouse.

Al for mon. ¶ By what right and tytle do you the same claime?

Nicholl. ¶ His name is Nicholas, we are both of one name:
But no kinne at all I am sure he is to me.
Yet though my tytle be nought I will wearie him with money:
The lawe is open I am sure for euerie man:
Wary let him make his plee as well as he can:
Doe not manie giue ouer their tytles in a yeare,
Some for want of money, and some for verie feare.

Sinne. ¶ Is here all the tytle you haue good man Nicholl?
Thou carest not so thou hast it what becomes of thy fall.

Nicholl ¶ So that I haue it I care not for hereafter,
When I am dead and rotten, it wilbe good for my children.

Sinne. ¶ It is a good winde that blowes no man to euill,
But happie are those children whose father goes to the deuill:
No good plee herein I thinke thou canst inuent.

Nicholl. ¶ Doe you not thinke that I haue layned a dissent,
And thereby claime a right that neuer was before,
The riche may soone ouercome the moneyles and the poore:
And yet that I shall loose it, I surely am afrayed,
Vnles you cause iudgement the next terme to be stayed.

Al for mon. ¶ I will get it stayed, I haue thee nowe promised:
But in the meane space see that you haue writings forged,
And also false witnesses two or three at the lest,
Who may swere if neede be thou hast bought his interest.

And this way thou art sure to haue thy desire,
Go about thy busines, drie wood soone catcheth fire.

Nicholl. ¶ Mary Sir this is the way that must needes prevaile,
I thanke you Sir hartily for telling me this tale.

Here he goeth out.

Al for mon. ¶ I wis Sinne my purse beginnes to fill,

Sinne. ¶ Nay, it wilbe fuller if you may haue your will.

Here another knocketh.

An other sowter there is I heare him knocke amayne,
Shall he come in Sir to tell his griefe and payne?

Al for mon. ¶ To come to me quickly see that he do not spare,
If he comes from Money, well falls out his share.

Here commeth in Sir Laurence liuingles, like a foolish Priest, and speaketh.

Sir Laurece. ¶ Sir I haue a petition to your Lordship to make,
Trusting you wilbe good to me for master moneyes sake.

Al for mon ¶ Thou canst not come for any thing to me
But I will do it gladly for the loue of money.

Sir Laurece. ¶ I haue a present here not worthie for you to receyue,
But I giue you with all my heart euen such as I haue:
An hundreth Dirige grotes, they be good siluer and olde,
I haue kept them so long they begin for to moulde.

Here he reacheth him something.

Sinne. ¶ It is very neere day when such byrdes flie,
You were wont to say masse for a grote, but nowe they are dearer to by.
I pray thee what is thy name, art thou either vicar or parson?

Sir Laurence ¶ Sir Laurence liuingles, without either liuing or mansion.

Sinne. ¶ By the masse I thought thou wast euen such an other,
I knewe by thy countenance thou wast neuer Doctor,
But thou hast bene a doctor at the ducking of women,
He hath euer had a good zeale to kertcheses and linnen:
I promise you he is very well learned if you list to appose him,
But it must not be in Greke, Ebrewe, nor Latin:
A cure he is able sufficiently to discharge,
He can reade very well vpon a paire of cardes.

Sir Laurence ¶ I am none of the best learned it is but a follie to flatter,

Sinne. ¶ In faith Sir Laurence I thinke you must playe the carter,
Or else you must be a hedge priest, beggers to marie,
Which is an easie liuing but you must fare hardly.
Howe diddest thou with the Bishop when he did appose thee?

Sir Laurence ¶ Mary I dyd so answere him that he did depose me
From all my benefices and liuings with his power and might,
He would not once suffer me to serue a cure by this light:
Therefore good my Lord I hartily you require —
To helpe me to some liuing according to my desire.

Al for mon. ¶ Do not feare my priest for wanting of any liuing,
I haue deuised already which way it shall come in:
My Chaplen thou shalt be, for here I do thee make
A benefice thou shalt haue none shall from thee it take.

Howe

sir Laurence ¶ Now God reward your Lordship in heauen may you it finde,
But one thing I had forgotten which nowe comes to my minde:
At euerie visitacion when I shalbe apoled,
For want of sufficient learning I shalbe then discharged.

Al for mon. ¶ Before euerie visitacion be sure to come for my letter,
Which when the Chancelor sees, straight wayes thou shalt haue fauour.

sir Laurence ¶ The proudest of them all shall not make me nowe to shrinke,
The potter shall walke anon, I will full merely drinke.

Sinne. ¶ Howe many Planetes Sir Laurence is there in the third heauen?

sir Laurence ¶ Nay I knowe howe many cardes I haue when I haue plaied al seuen.

Sinne. ¶ Howe say you by Sir Laurence, is not he well skilled
In the Science of Arthematike when the cup is newe filled:
Howe manie chapters in the Gospel did Saint Matthewe write?

sir Laurence ¶ Mary one and all his fellowes, that I can quickly recite.

Sinne. ¶ I pray thee tell me truely, howe many did he write in all?

sir Laurence ¶ Would you fayne knowe the trueth, you were best aske that wall,

Sinne. ¶ Thou hast not verie much studied that Gospell
Because the number of the chapters thou canst not tell.

sir Laurence ¶ No not the other Gospelles but a litle I haue studied,
In other things much more I haue bene occupied.

Sinne. ¶ Howe manie Epistles did Paul write after he was conuerted?

sir Laurence ¶ By the masse he writ to manie, I would they were all burned,
For had not they bene and the newe Testament in English,
I had not lacked liuing at this time I wisse:
Before the people knewe so much of the Scripture
Then they did obeye vs and loued vs out of measure:
And nowe we can not go in the streetes without a mocke,
The litle boyes will saye, yonder goes Sir Johnsmell smocke.
A boye called me so once amongst twentie people and more,
And in deede I smelled his mothers not two houres before.
In other boye called a priest so, and the priest spake againe quickly,
I neuer smelled thy mothers smocke but when I begatte thee.

Sinne. ¶ Of trueth Sir Laurence in thy time thou hast bene good
For lacke of winter liueries, thou hast giuen many a chrismas hood.

Al for mon. ¶ Well my friend Sinne, carrie Sir Laurence home,
He shalbe also my steward which is an honest mans roume.

Sinne. ¶ In deede the honestie of the man may make the roume better,
But the roume cannot make Syr Laurence the honester.

Here the Priest and the vyce goeth out.

Al for mon. ¶ I haue filled my purse metely well this day,
I do not intende much longer for suiters to stay:
One other good cheate would make me packe vp and be gone.
It is marueil without suiters I am so long alone,
We thinke it is no trouble for all my long sitting
As long as money there by I may be singring.

Sinne commeth in and speaketh.

It is marueil that no suiters haue bene here all this while,
There is comming to seeke you that dwelles many a myle.

Here one other doeth knocke.

D.iij There

Al for mon. ¶ There is one other doeth knocke what euer he be,
If he come from Money he shalbe welcome to me.
To me they do come, therefore let him in,
Open the doore quickely I praye thee good Sinne.

Here commeth in mother Croote dressed euill fauoured like an olde woman: She shalbe musled and haue a staffe in her hande and goe stouping, and shee speaketh.

God saue all, God saue all, and our blessed Lady,
Who is this gentleman that will do all things for Money?

Sinne. ¶ Come hether mother mable your termes you do misuse,
To see you come so farre my thinkes it is strange newes:
But what is your name mother my Lord would haue you tell:

Mother croote. ¶ Mary chill my life sonne but iche do not heare you well.
Euery one that knowes me do call me mother Croote,
Cham an hundreth yeres olde cha can skantlie go on foote.

Al for mon. ¶ what is your matter mother tell me and do not spare,
If Money sent you hether the better shall you fare.

Mo.croote. ¶ He did sende me to you, and I may say to you,
Chaue brought you hether the price of a good bat cowe:
Haue here is foure olde Ryalles, iche would they were a score,
Before yester day cha did not see them this twentie yere and more.

Here shee giueth him the money.

Al for mon. ¶ yea mary mother Croote they be foure good Ryalles of golde,
If you knewe them not this twentie yere it is marueil they did not mould.

Mo.croote. ¶ when ych put my hande in my coffer, ych might then feele them,
But chaue bene blinde this thirtie yere, so that ych could not see them:
Therefore chill declare the cause of my comming hether.

Sinne. ¶ Declare you should say mother, for that is the right speaking.

Mo croote. ¶ you can conclout the matter much better then I.

Sinne. ¶ you should saye conclude mother, but it is not much awry.

Mo.croote. ¶ Chaue you may see be brought vp amongst swine and kye.
Chill nowe declare the cause of my comming.

Al for mon. ¶ Go too then mother Croote, and I will giue you the hearing.

Mo.croote. ¶ Because cham riche and haue something to take too,
There came of late a yong spriggnall mee to woo:
Nay he is a holsome yong man, of twentie yere olde and three,
It does me good to thinke on him by our blest lady.
He made full much on me, and loued me god woote,
And cha loue him againe euen at the heart roote:
So that we plight our trothes eche to other.
And so at perueuient time to marie together.

Sinne. ¶ It is conuenient mother Croote, but it makes no great matter.

Mo.croote. ¶ you may see Sir, olde women haue much clitter clatter.
But I pray you good Sir beare with my rudenes.

Sinne. ¶ I knowe mother Croote your meaning is rudenes.

Mo.croote. ¶ what soeuer ich say my meaning is no lesse,
But my husband, my husband was so well fauoured,

But

That a yong drabbe of him was enamoured,
Who sayde vnto him that it was a great shame
For him to marie such an olde beldame:
And thus this yong drabbe my husband entised,
To whom she doeth hope right shortly to be maried.
But chad rather the yong whore were quicke at the deuill
Than she should haue my husband, my sweet heart and trewell.
My loue in my youth was neuer so feruent
As it is on my sweete heart, nowe at this present:
Shall I neuer busse my sweete heart agayne,
Nothing in the worlde would make me so fayne.

Sinne. ¶ Goope with a gaulde backe come vp to supper,
Gylle my olde mare must haue a newe crupper:
A meeter mariage then this did I neuer see,
For she is not past foure score yeres elder then he.

Mo. croote. ¶ I wishe but one night with him for to lye,
Ohe, he would make me looke yong by and by.

Sinne. ¶ When I was a boye it was an olde saying,
That an olde sacke would lacke much clouting and patching.
Oh, it doeth mother Croote much good to haue her bones rettcled,
And especially by her louer, and then her minde were settcled:
When you be with your husbande you wilbe as good as a charme,
If my wife were of your age, he would do her litle harme.

Mo. croote. ¶ yea, but he is good in my bedde to keepe my backe warme,
And nowe and then chill kisse him, and clippe him in my armes:
Therefore my Lord for your friend Moneys sake,
That I may haue my husbande I pray you vndertake.

Sinne. ¶ He is more meete your sonne then your husbande to be,

Mo. croote. ¶ yea, but the yonger he is, the better he is for me.

Sinne. ¶ yea, but you are the worse for him the elder you are,
Therefore he will labour other and you for holydayes share.
I pray you my Lorde mother Croote helpe to spedde,
For of this yong man she standeth very great neede.

Al for mon. ¶ A couple of false witnesses must therefore be hyred
Which must saye they heard when you were betrothed,
And then will he, nyll he, he must be compelled
To forsake the other and to you to be maried.

Mo. croote. ¶ There will no such be gotte my deare heart roote,

Al for mon. ¶ ynough for money I warrant you mother Croote.

Mo. croote. ¶ Nowe Gods deare blessing light on that soote face of yours,
Chaue taried to long by two or three howres.
Nowe chill desire from hence to depart.

Here mother Croote goeth forth.

Al for mon. ¶ Nowe farewell mother Croote, euen with all my heart.

Sinne. ¶ Do you not see ponder, olde mother Croote
Would as fayne be trode as a yonger pullet:

Howe will her husband do when he should kisse her,
Her nose and her chinne meetes almost together.
Ni Oh, she wilbe a trimme bryde that day she is wedde,
One would thinke she smyled if her teeth were in her head.
All for mon. C I haue had this day a trimme sorte of sewters:
Al Howe many sent I away with money in their purses?
My purse is nowe full euen vnto the brinke;
Nowe it is highe time for me to eate and drinke.
Haue not I bene friendly to your grandfather money?
All such as he sent, they were dispatched quickly.
Al Sinne. C Wante such dayes you may haue when you will,
Whereby all your bagges and coffers may be full still.
Al for mon. C I entende againe shortly to sit in commission,
I pray God I speede no worse then, then nowe I haue done.

Si Here All for money goeth out.

Al Sinne. C Doo you not see howe all is for money, maisters?
He helpes to make good all wrong and crooked matters:
Si He cares not though at length he go to the deuill,
So that with money he may his bagges fill.
His money brings him to pleasure, and pleasures sendes him to me,
And I sende him to Damnation, and he sendes him to hell quickly.
And when he is there he hath got a proper place,
Let him crie while his heart akes, he shall haue no grace.
Oh, it is a goodly house it is bigger then a grange,
It passeth fee simple for the tytle doeth neuer change:
Ir Therefore if any wilbe maried to my faire sonne Damnation
They shalbe sure streight wayes thereto to haue possession.
Therefore if any chaunce to marie my sonne her eafter,
Let them not blame me for I haue tolde his behauiour:
Before you proceede therefore in this mariage
Weye well with your selfe the daunger and charge.
It is nowe high time me thinkes to departe,
Will none of you speake to comfort my hearte?
I would haue sworne that you had bene more mannerly,
Ir To matche my sonne with such I past not of a flye.
My throate for want of drinke beginnes to be drie,
Who is it that calles me to drinke some good ale,
Forsoothe I wilbe with you by and by.
It is Sir Laurence lustingles, twentie pounde to a nailer
Sir He will typple at it solemnie as long as it is stale.
And the rather I thinke it is he because of his talke,
For he salde before his going, that all the pottes should swelte.

Here the vyce goeth out.

Al

Finis

Iudas commeth in like a damned soule, in blacke painted with flames of fire, and with a fearefull vizard, & speaketh as followeth.

O wo, wo, that euer on the earth I liued,
Wo be to that howre when I first was deliuered.
My guiltie conscience pricketh me day by day,
Iudas I was called that dyd my master betray,
I did see Christes miracles and heard his predication:
Oh that I had had grace to be with the rest at saluation.
I wanted Gods grace and his especiall fauour,
Whereby I hanged my selfe and dyed in desparre.
And nowe the time is past anie mercie to craue,
One halfe houre to liue I would desire but to haue.
Well it will not be, nothing will helpe me nowe.
Where euer I do go Damnation doeth me followe.
Wo worth that money, that euer it was made
By which occasion my master was betrayed.
But had I had grace to haue asked mercie therefore
And repented my faulte as Peter did before,
I should haue bene pardoned as other sinners be,
And accounted no sinner, God will haue mercy.
So that they aske mercie so long as they do liue,
All which time he is readie their sinnes to forgiue.
Wo therefore to me, and to all that haue so dyed,
For without remedie nowe I am for euer damned.

Here commeth in Diues with such like apparell and vizard as Iudas hath, who speaketh as followeth.

O what hath bellie pleasure brought mee vnto,
To hell torments to a place of euerlasting wo.
Wo, wo, and wo againe to me for euermore,
That consumed so much on my selfe and nothing on the poore:
Poore Lazarus was at my doore, whose hunger was so great
That he therewith soone died not hauing for to eate.
When I with all fine fare lyke a glutton was serued
And like a greedie cormorant with belly full starued:
Not suffring one morsel to Lazarus to be giuen,
And yet was there more deuised then an hundreth would eate certein.
To feede the dogges therewith I was much better content,
Or els some reliefe to him I would haue sent.
The lilie and dumme dogges did him more good then I,
For they licked his sores, O wo therefore to me.
And then he died full soone, whose death pleased God so well

That

That in Abrahams bosome he nye shall reste and dwell?
And I then dyed also without any repentance,
Whereby I haue got Gods wrath and heauie vengeance.
For I am a damned soule for euer in torment and paine,
My pleasures on the earth hath brought me to this gaine.
And though the torments be so vehement and the fiery flames so great,
Yet I cannot haue a droppe of water to quenche and coole my heate.
I denied poore Lazarus to giue him meate and foode,
And now he brings me to helpe, or do me good.
A woefull change to me, to him it is not so,
For he from paine to pleasure past, and I from weale to woe:
For if I were on the earth as I was once before
I would spare from my selfe and giue it to the poore.
What am I the better nowe for all my ioye and pleasure?
And what is he worse nowe for all his payne and hunger?
If hauing all my pleasure at the last I had bene saued,
My former pleasures had bene payne, none doth them there regard.
And if in cruell torments all my life I had layne,
Yet in respect they all are ioyes to this eternall payne.
Damnation Damnation is comming, woe to vs therefore,
Alas, alas, that we had this forefeeme before.

Here commeth in Damnation.

Damnation ¶ Come, come you woefull wights, it is tyme nowe to prate,
To speake, complaine, or talke of matters to debate:
Away vnto that dolefull place where as the deuill lyeth,
The best cheere that you shall haue there, is grone and gnash of teeth.

Here he speaketh to Iudas.

Of money thou so greedie wast thy maister to betray,
And after in dispayre thou madest thy selfe away.

Here he speaketh to Diues.

And thou diddest pamper vp thy gorge, and poore didst not regard,
Wherefore thy last assured hope is hell for thy rewarde.

Here he speaketh to Iudas.

Where is nowe thy money, wherefore soldst thou thy master?

Here he speaketh to Diues.

Where is nowe thy fare wherein thou hadest thy pleasure?
You would not take heede whyle that you were liuing.
Therefore you must pay for it in hell without ending.

I thinke

I thinke if on the earth you were alive againe
You would not from your pleasures for all this refraine:
For the most part on the earth do liue so wickedly,
That they thinke there is no hell to punishe sinne truely:
In money they haue great loue, in pryde they do exceede,
In gluttonie and lecherie their liues they do still leade.

Iudy. O if I were on the earth and were alive againe
I would be a spectacle to all that there remaine:
O vaine loue of money, O most stinking pryde,
The remembrance of such sinnes I can not nowe abyde.

Diues. If I had but one howre in fleshe and bloud to liue
I would a thousand turne from sinne I certenly beleeue.
Wo worth the pleasures past that workes me nowe such care
Whereby I am a damned soule, good folke of me beware.

Damnation Away, away you wretched soules to hell you must nedes go,
And such as die as you haue done shall dwell with you also.

Here Damnation driues them out before him, and they shall make a pitifull noyse.

Here commeth in Godly admonition.

Godly admonition. What heart but must lament
To heare the ruful dolour of those two damned wights?
What harde and stonie heart but will hereat repent,
And pray continually, yea both dayes and nights.
Who dies without repentance thus damnatio them dites.
Therefore happie are they what trouble soeuer they haue
Which trust and die in Iesus Christ through whom God will them saue.
Here haue you had inough of euill loue
Which man hath to money although it worke his woe:
But such as haue any grace, this will them stirre and moue
To cast their loue from money and other pleasures also
For feare they dwell with the deuill, their cruell and mortall foe.
To late then to repent as Iudas and Diues did
There is no helpe in hell for then Gods mercie is hid.
Therefore I am come, called Godly Admonition,
Warning you to repent before your breathe be gone,
For feare you bring your selfe to endles damnation:
But then there is no hope although you crie and grone,
Therefore howe happie are they that haue time to make their mone.
Howe cast away your pryde and also the loue of money,
For feare you shall not when you would, as lately you did see.

Vertue. I am to the godly a precious iewell and vertue,
Humilitie. who can without me vertue be in good fauour?
Humilitie, or Clemencie is my name truely,
Blessed (sayth Christ) are the meeke, for they shall obteyne mercy:
We may learne humilitie of Christ our master and head,
Who bare his crosse meekely, whereon he was killed.

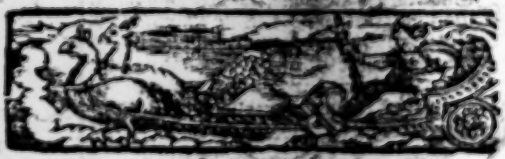
Charitie. ¶ Who can live without Charitie to Gods honour and glorie
Who without me can see in Gods kingdome?
Charitie is enemie to all hatred and furie:
I cause the riche to helpe the needie and the poore.

Godly admonition. ¶ For that you are all under the especiall giftes of God,
without whom none can be a perfect and godly wight:
Let vs praye therefore the sinnes that God beholde
We may call away with speede, most wicked in his sight.
The inordinate loue of wiuery and pryde in which manie delite,
And all other sinnes which leade vs to damnation
And that we repent and die in Christ whereby we haue saluation.

Vertue. ¶ Let vs praye for the Queenes Maiestie our soueraigne gouernour,
That she may raigne quietly according to Gods will:
Whereby she may suppresse vice and set forth Gods glorie and honour,
And as she hath begon godly, so to continue still.

Humilitie. ¶ Let vs not forget to praye for the honourable Counsell,
That they maintayne iustice and all wrong to expell.

Charitie. ¶ And all the high Estates and Commons of this region,
with all that be here present, to haue euerlasting saluation.

FINIS, p T. Lupton.

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